Volume XIII DECEMBER, 1900 No. 12

Of the Church - By the Church - For the Church

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA

Good news from Heav'n the angels bring,
Glad tidings to the earth they sing:
To us this day a Child is giv'n,
To crown us with the joy of Heav'n.

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Of the Church—By the Church—For the Church

Luther League Review

Because There Was No Room

(Written for the Luther League Review)

No room in the inn—'twas only a manger
They offered the Christ-Child at Bethlehem.
Though the City of David could shelter the stranger,
No place but a stable was found for the King.
"He came to His own "—they took Him not in;
Only a manger—no room in the inn.

No room in our lives--we live not for others,
But simply our selfish desires to sate;
For the careworn and needy, the Lord's weary children,
Our hearts have no latch-string hung out at the gate.
What though we daily so sumptuously fare;
For the hungry and thirsty we've nothing to spare.

No room in our hearts—an out-of-the-way corner
Is all we can spare for Jesus, our Lord.
Some chambers are furnished for comfort and pleasure;
There are some in which never a footfall is heard;
There's a guest chamber where others may often walk in,
But only an out-of-the-way corner for Him.

No room in Heaven—though we stand loudly knocking,
And call unto Him, "Lord, open to us!"
"Depart, O! ye cursed! for I never knew you.
When I was a pilgrim ye treated Me thus;
When I was a stranger ye took Me not in;
My mansions are crowded. Ye can't enter in."

Christmas—Its Spirit and Meaning

By Rev. W. L. Hunton, Ph.D.

ALL over the earth joy-bells are ringing, for again the happy Christmas-tide has come. The December air is joy laden with the pleasures of Yule-tide, as the June breezes are blossom-laden with the fragrance of roses.

The merry laughter of the little ones; the mysterions words and actions of the parent, and the kindly smile of the dear old grandmother, as well as the hearty wishes for a glad Christmas which are heard on every hand, are but pleasant echoes from the merry chiming Christmas bells, which waft hither and thither on the crisp December air the sweet melody of song, which seems to say, "Joy to the world, the Lord is come."

This Christmas joy has transformed the world. Go into the busy streets in the holiday time. See the bright faces, listen to the Christmas greetings, watch the hastening feet and the busy hands, and see in it all pledges of what we are so liable to forget, that there is much joy in the world.

And why is it so? The getting world has become a giving world. Gifts! Gifts! Gifts! This is the continued story of these holiday weeks. This spirit affects all the channels of trade, and awakens a keen and universal expectation of happy surprise in the giving and the receiving of those tokens of love which are so universal. This universal giv-ing is the secret of this Christmas joy bring-ing.

And what has wrought this? The one great Gift of the Heavenly Father has done it all. The world perhaps does not think of this. Christmas has come to mean so many things that it is easy to miss what is really original—the thing itself which gives significance to all others. Back of all the loving giving which makes the Christmas time so joyful lies the great truth—"God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life."

If we wish to learn the true meaning of Christmas, like the wise men of old, we must go to Bethlehem's manger and "see this wonderful thing which is come to pass." We look. We learn. We worship.

Christmas, to us Lutherans, is our setting forth on the Church's new year. Jesus has said, "I am the Way," and from Advent and Christmas, through the whole cycle of the festival days of the Church year, we walk with the Saviour. From Pentecost, with the guidance and aid of the outpoured Spirit, we work with Christ the Lord. "In Him we live and move and have our being."

The Advent calls such an one to spiritual preparation, and when the sun breaks the night and the light of the Christmas morning begins to shine, he knows that it ushers in more than a holiday. It is a holy day.

With all the gladness, happiness, joy, good will and merriment that is put into it, still never for a moment should Christmas be anything but a sacred festival.

Santa Claus with his reindeer and chimney climbing may satisfy the disordered appetite of those who have retained the spirit of their heathen ancestors; but the minds and hearts of Christ's children are so filled with angels' songs and the beauty of wise men's worship that, like the shepherds of old, who hastened to Bethlehem to see this wonderful thing which had come to pass, God's people are intent on hastening to His house, there again to hear the beautiful story of the "Babe in the Manger."

Good Christian children know and love not the heathen Santa Claus, but the Christian Kris Kringle. They grow up with the perfect understanding that this is the day of the birth of Christ, and that all other gifts come through that great Gift. So they love to learn the sacred story, and learn to love the associations and the happiness it brings.

Our children who know the true meaning of Christmas gather in God's house for a "Christmas service," not for a "Christmas entertainment." They find pleasure in the beautiful evergreen Christmas tree, and everything suggestive of Jesus. They have only contempt for Santa Claus with his reindeer sleigh and load of fun, even if he does "unload many good things amid roars of laughter." The simple story of the manger will never be old, never lose its fascination for children. The modern "entertainment" is old and shabby before it is fairly over.

Our children gather for service, not for entertainment. They come to hear with increasing delight the same old story over and over again, the old story of the Babe in Bethlehem.

The story of that first Holy Night, when the angels sang their hallelujahs, while shepherds watched their flocks on the fields of Judea, and the bright star shone to guide the wise men on their way to the manger crib, where lay the Christ Child, the Saviour of the world, is increasingly meaningful and joyful to the one who reverently studies and devoutly worships.

When we know this, the true spirit of Christmas, and grasp its rich and full meaning, we will not allow mere merry making to eclipse the bright light of holiness that

radiates this sacred time; but while our hearts are merry with all the happiness of dear friends, we will with each Christmas time learn sweet new lessons of love, reverence, adoration and peace from the Babe whose birth brought to this world its first "Holy Night."

Christmas in Africa

By Rev. A. Pohlmann, M.D.

IT was long before daylight on the morning of Christmas when we were suddenly awakened by a pounding on our bedroom door, and the sounding was not

"Like the sounding of the sea,
The deep, blue sea,"

but was more like an infant host, or host of infants, battering with fists and toes and crying out with every other breath, "Christmas! Christmas!! Christmas!!!"

That cry meant so much to us in that far off heathen land of darkness and death.

It meant that for years Dr. Day had been a real live Santa Claus, or Kris Kringle, or Christ-child, to hundreds of boys and girls, men and women, of black skins and darkened minds, to whom every gift was a Christmas sermon, difficult to understand, but bearing in it something of love of the white man's God.

It meant that we had ransacked the house from garret to cellar for trinkets and old clothes of which to make gifts to all of the mission children and many others who were neighbors, or who had at one time been in the mission; for none must be overlooked. And that was work! Odds and ends of all sorts were gathered and tied up in neat bundles, labeled and laid in various piles around the rooms.

It meant that many kind hearts at home in America had remembered that "freely they had received, and freely they were to give," and from many churches, societies and individuals had come gifts of various kinds, and from this store of dry goods, toys, games, books, cards, and wearing apparel we could draw as on an unlimited bank account for our mission folks.

It meant that we ourselves were over 5,000 miles from home and loved ones, who were thinking just as much of us as we were of them.

It meant that God had held back nothing of value to Him to make His best gift to us for our happiness, and then we fully awoke to our position.

It meant that outside of our chamber door were youngsters who had slept little the whole night through, for talking excitedly over the coming day, big with promise for them; eagerly guessing what "Christmas" was going to bring them. Visions of sumptuous feasts (?) and "plenty good ting" that had come before, and which they had promptly "swapped" with each other for something the other fellow had.

Yes, that's what that Christmas meant to us. So we arose leisurely, since the hour was late when we had gone to bed the night before, so many were the packages that had to be gotten ready. Peering cautiously through a crack in the door, we tried to distinguish the faces of those who had called us up so long before daybreak. But what can a man see when he looks out into the dark and sees only white eyeballs and white teeth?

Then we slowly opened the door and cried out in a loud voice the names of as many as we could remember, thus heading off a lot of extra gifts; for they have a fashion among them (and I often wonder where they got it) that the first one who sees you and greets you with the shout of "Crismus!" an extra gift is to be his reward for his vigilance and diligence. That's a great custom! So we guard ourselves, keep both eyes wide open and on seeing any one in the distance yell out, "Christmas! There, I caught you first!" In broad daylight this is easy enough, but when a dark form steps out of the darkness and says in a deep, guttural voice, "Crismus, sah! Ise done cotch you de fust, sah!" you see there is little chance of a white man getting even.

But it's great fun, and amid the shouts and greetings and laughter, the handshakes and smiles, the questions and eager looks, we raise an unspoken prayer because God has given us friends at home who have made it possible for us to make so many happy.

We send them away with the promise of good things later on. Laughing and shouting, that happy crowd scampers away in the darkness to worry some one else, while we snatch a little more sleep. Soon another knock at the door and a low voice calls, "De day don bloke, sah!" It was our house boy, who announces daybreak. Christmas is here, and we hastily breakfast and call the children together for gift distribution.

Human nature in its primitive state is now made manifest. Some are selfish; they grab and hold tight what they receive, not look-

ing at their bundles until off by themselves. Some are curious; they sit right down on the ground and inspect their treasures. Some are magnanimous, and give away part of their goods to others who look as though they were dissatisfied. Some are covetous, and cast hungry eyes over others' shoulders, envious of what they have. But all go away happy and shouting, holding their most prized gift aloft. "Look dar! look dar! See dat! Ah, man, see dat dar! Hi, what a fine Crismus we don got dis yer year!" Grammar is forgotten, but gratitude is not; for, after the first rejoicing, they all tramp back with many a "T'ank you, sah, and t'ank all de peoples; t'ank 'em a great plenty, sah!"

Then begins the "swapping." The Jew streak is uppermost. "W'at you gimme fer dat ting?" asks one, as he holds up a toy or trinket of which he does not know or see any use. Before the day is ended many have exchanged what we so carefully selected for them, and we wonder what is the use; and then we recall that this is also a trait of our human nature, to exchange what God has given us for something of much less value.

A tree is nicely trimmed in the mission chapel for the Sunday-school. Not a cedar or fir tree, for they are strangers to the tropics. A large, graceful palm is dug up, root and branch, and planted in a box or barrel. Palm leaves are gracefully twisted and twined around the doors and windows. Small gifts are distributed. The children give their "pieces." Fine, rousing singing breaks forth. Natives passing through the mission grounds stop and listen; they draw near to see and hear. They, too, get a bit of candy or a picture card. They trade off some "chap" for toys. Full grown native men pull a tiny plaything by a string along the ground. Big smiles play over their faces as they prance about and say, without saying it, "Look at me. Ain't I fine?"

The Gospel of "peace on earth, good will to men" is preached to them in simple form. It lodges unseen in the hearts of children. It is carried for miles back into the interior by the native ministers, who try to tell it to their neighbors, as they show the things that have been given them, and also the other things for which they exchanged their own food. A tin soldier, a broken doll, a whistle or rattle, or a few marbles are all things that make texts for their unconsciously preached "Christmas sermons."

The day dies in the west. Grace and Truth and Peace have come. Again has the Saviour visited the regions beyond and spoken silently in the language of love. Christmas at Muhlenberg Mission is rich in blessing, for the home land, for the missionary and for the heathen.

Teaching by Example

Jesus teaches us the law of obligation to duty. His conduct is worthy of imitation. No matter how attractive our surroundings, nor is it any matter how poor may be our circumstances, duty has an eternal law of obligation. An important factor in earthly happiness is gone the moment we lose sight of that sense of "ought." Duty has carried many through temptations where either forgetfulness or neglect has made miserable shipwrecks.

Our sense of duty to God and His law gives character to life. It gets into commercial relations. It has much to do with our dealings with one another. Its noblest expression, in ordinary life, is in the delight we take in God's service; and noblest here when duty becomes privilege. Worship, and the pleasure of this service to God, has no mean claim upon us.

Conscience compels us to listen to the calls of duty. It is a power in society. It will, for the time at least, make a gentleman of a boor. It leads to the little amenities of life, so pleasing and so much appreciated. And that carpenter's bench in Nazareth where Jesus worked seems like an altar where both obedience to God and the true simplicity of filial devotion with their lessons reach our hearts.

Those Pictures

— The four pictures offered subscribers of the LUTHER LEAGUE REVIEW have been received. I am very much pleased with them, far beyond my expectation.

— I received the pictures and am greatly pleased with them.

The pictures referred to are four photo-lithographic *fac-simile* reproductions of masterpieces by Hofmann and Plockhorst—"Christ's Entrance Into Jerusalem," "Jesus in the Temple," "Suffer Little Children," "The Good Shepherd."

They are sent free to subscribers forwarding $1 for their own subscription for two years; for your own and a new subscriber, or for two new subscriptions to the LUTHER LEAGUE REVIEW.

The size of the pictures is 11 x 15 and they are suitable for framing.

The Golden Year

But we grow old. Ah! when shall all men's good
Be each man's rule, and universal Peace
Lie like a shaft of light across the land,
And like a lane of beams across the sea,
Through all the circles of the golden year?

—Alfred Tennyson.

A Christmas Rose

By S. E. Stoever

MABEL STELLING had just gone up to her room from dinner, when the door bell rang and there came the sound of light footsteps on the stair, followed by a gentle knock. In response to the invitation a fair young face looked in and a sweet voice said:

"Oh, Mabel, how glad I am to find you alone! I asked Jane if you were in your room and whether I might come up without ceremony."

"Of course you may, Elsie," Mabel replied, greeting her friend warmly. "I'm so glad to see you. Take this easy chair and I'll draw up the rocker beside you. There's no place like one's own little corner for coziness and heart to heart talk. What's on the carpet now?"

"Oh, Christmas! Now don't laugh or be shocked when I tell you I almost dread the holiday. Is that a little wicked?" and the childlike blue eyes looked up plaintively. "I have such a list of presents to buy, and, although father gives me a liberal allowance, I find it only reaches till I have shopped for those who have what they need, and others to whom I should so much rather give are left out entirely or remembered by a card or some other trash."

Mabel laughed merrily. "You dear child! Don't take life so seriously. 'Do the best you can,' as our old minister used to say. Perhaps I'm not so much to be pitied after all, serving as a government employee and living away from relatives and home associations. Several years ago I just resolved to be independent, for I had long rebelled at the idea of *having* to give Christmas presents. With several relatives, who I knew were already burdened and would be glad to be relieved, I just had a frank understanding. We agreed we would value as much the kindly greeting or card of remembrance, even if it is 'trash' in your vernacular; and I'm sure I appreciate much more the long, interesting letter, or card with choice quotation, or copy from one of the old Masters, than the *stuff* (I'll call it) often expensive and useless. But one can reject cards, if preferred, for there are many pretty things to be inclosed in a letter; for instance, a needle book (who is not delighted to have an assortment in her work basket), an embroidered linen napkin ring or doily, a book cover, a dainty collar, handkerchief, ribbon or veil."

"Why, that list sounds really attractive. I wonder if I can screw up my courage to the point of common sense. I fear I'm very conservative, like our old, slow city. What else could I expect with such grandfathers and grandmothers—especially the *mothers*," and Elsie laughed, while Mabel recalled the story of the ancestress who never leaned back in a chair, but required the strictest propriety in all things, domestic, social and religious.

"I just tell you what it is, Mabel, it's the descendants of such stock that are the 'rub.' They have all the new things plus very critical taste, and I always buy at one of the large stores, so that they may be able to exchange *my* selection for *their own*, which frequently happens. It doesn't exactly fulfill the Christmas idea, does it?"

"No, dear, it does not. I do wish you could start a crusade."

"Ugh!" shivered Elsie. "How can you propose such a medieval recreation?"

"Then let's call it the *Renaissance*—the revival of the real Christmas spirit. I just know that you could manage so nicely such a departure."

Elsie's laugh rang out again. "You old flatterer! I'm afraid *you're* becoming a *manager*."

"Not at all. Only trying to suggest a solution of the perplexity, knowing as I do the tact and popularity of the inquirer. I venture to predict your influence would be worth something."

"'Hear! hear!' as our English friends say. Now I must hurry home, or one of the boys will be running around to the neighbors to find me. Father dislikes so to have me out alone after dark. But you haven't confided *your* Christmas innovations."

Elsie was not conscious of the flood of recollections called up by the mention of a tender, loving father, and Mabel bravely suppressed a sigh as she answered:

"I have a very pleasant surprise in bud—a rich, red one, which I hope will blossom."

"That mysterious smile!" said Elsie. "Of course I'm not a bit curious. As no explanation seems to be forthcoming I must really tear myself away." And the dainty, attractive girl skipped lightly down the steps.

Once more alone, Mabel drew her chair to her desk, took out a list and opened a little account book.

"Just $28 to spend," she said. "Fifteen of those must be reserved for the family at home. I must remember Cousin Patty, whose income is so limited and who does love pretty things. There's Jack off in the Philippines. Poor fellow, he must have a good book and some handkerchiefs marked with his initials. Mollie, too, buried in her school in Porto Rico. I believe a magazine

arriving every month will be the nicest thing to send." Thus the list went on, ending with the "red rose."

Coming out from service the following Wednesday night, Elsie found opportunity to say confidently to Mabel, "I really am going in for the *Renaissance*, and find others do not think me an iconoclast. Excuse such a mixing of figures. Aren't you going to tell me about your 'rosebud?' This is the chance while brother Robert is talking to one of his Sunday school boys."

Mabel had not meant to tell what her "right hand" was doing, but Elsie's winning tone and affectionate pressure of her arm conquered.

"I shall have a *pink* bud, if you don't mind, for Cassie Bird."

"Of course not, you dear," was all Mabel had time to answer, as brother Robert joined them.

The weeks flew by. Christmas was in the air. Pine trees, gay windows, good humored crowds, happy mysteries, proclaimed the coming festival.

On the evening of the 23d Mrs. Mayhew tapped at the study door.

"Busy, Charles?" she gently asked.

"Not too busy to see and hear my wife," and a smile lit up the earnest face.

"Of course I would not spoil the Christmas sermon."

"It is almost finished," and Mr. Mayhew held out his hand in invitation. "Is my little woman all tired out? I fear you have attempted too much in your wish to spread the Christmas cheer."

"Oh, I feel rested now. I've just had a call from Miss Stelling. She came in to read me the missionary's letter."

"What missionary?"

"The one to whom we sent the box. Miss Stelling is our corresponding secretary, you remember, and such a fine girl, too. I think it is brave for her to leave all her home ties and come alone to the city to earn her living. She has been telling me a little of her life. How many sterling friends one may find even in a limited environment," and the eyes took on a dreamy look.

"But the missionary?" inquired the husband.

"Oh, Charles, the letter was so satisfactory and so grateful! I felt reproached that I should ever have murmured at our surroundings."

The husband smiled and tenderly stroked the hand resting on the table.

"Yes, I may as well own up. I have inwardly rebelled. The field is narrow in more ways than one; the people well meaning, but not exactly our kind; the work so slow. It is chiefly on your account, Charles, so talented and spiritual as you are. And then this scrimping and calculating, I fear, will make me sordid or stingy."

Mr. Mayhew threw back his head and laughed heartily at what he evidently thought an impossibility.

"Now, Charles, you must hear me out, for I am on the confessional stool. I can understand exactly what a relief it is to an R. C. to unburden herself when she has been perverse or wicked.

"Do you know, I even begrudged that missionary's wife her new dress, for I was so tired of my old one, which is perfectly whole and respectable—but a little too *familiar*."

Mr. Mayhew laughed again.

"But, really, it was only for a moment. In my heart of hearts I was truly glad for the poor soul 'far out upon the prairie,' and added an extra dollar to my contribution, as a sort of penance, you see.

"But the letter! Oh, we are a thousand times repaid! Just think, a salary of barely $200. The wife hadn't had a new winter dress for six years. The husband had never before possessed a clerical suit. The warm underclothing, and everything, in fact, was so acceptable, but not more acceptable than that letter. I just needed such a sermon."

At that minute the bell rang. The minister pushed back his manuscript and rose to answer the call, not knowing what might be the coming demand. It was only a large package addressed to Mrs. Charles H. Mayhew. In one corner was underlined—"*To be delivered Christmas Eve.*"

"Do you think I might open it to-night, Charles?"

"I'm sure you deserve to investigate, and, since you are still in the confessional, I, as your priest, prescribe the same."

The string was untied, the lid lifted, the white tissue paper thrown back. There lay soft, warm material—a rich, cheering red. To it was attached a tiny envelope. On the card within these words:

"Dear Mrs. Mayhew:

"I have a vision of a house dress with a charming wearer. Just for comfort, you know, and a spot of cheer on a dull day.

"With loving Christmas wishes,

"Your friend,

"MABEL STELLING."

"Oh, Charles! Just what I wanted, but didn't see how I could get it. Now isn't this 'heaping coals'—red hot, too—on my mean little discontent? I will try to live on a higher plane, and make the resolve my offering this Christmastide."

"God help us both, dear little wife, always to do His will."

"And bless dear Miss Stelling, too. How

sweet of her to send this brightness. It makes me think of the rose bush in mother's garden, which used to be so beautiful in its wealth of bloom."

"I am quite satisfied with the rose transplanted here," said the minister complacently.

"Especially in her rosy new gown," laughed Mrs. Mayhew. "I declare, I feel toned up for the whole winter. I do so love pretty clothes."

Mrs. Mayhew's cordial note of thanks sent a glow through Mabel's heart and brightened her Christmas.

After the church service Elsie carried Mabel home to dinner, finding time to tell her how satisfactory had been this year's preparations.

"The pink gown, made loose and warm, was such a delight to the little invalid, Cassie Bird. Indeed, I find myself, even in this scientific age, *an advocate of the Renaissance.*"

Luther League of New York State

Eighth Annual Convention, at Utica, October 29-31, 1900

UNDER the most favorable auspices the Luther League of New York began its sessions in the Church of the Redeemer, at Utica, N. Y., Rev. F. W. Klingensmith, pastor, on Monday evening, October 29.

Rev. Klingensmith, in cordially welcoming the Leaguers to the hearts and homes of the Lutherans of Utica, said in part:

I am especially glad to welcome you because you are young people in the period of your strength. I do not wish to laud the young people unduly. The Lutheran Church has illumined the pages of history for centuries before the young people's movement was dreamed of. All the progress has not been because of the young people's movement, but because the Church has been awakening to her opportunities. The progress of the Church has not been due to new doctrines, but because we are going back to the doctrines of the fathers. It is on account of the fact that we are not ashamed of our Lutheranism; we have ceased to be imitators, but have lived up to the light of the principles that we profess. Youth is a period of hope, optimism and enthusiasm. It must prepare itself for the future. I am glad to welcome you because you are young people come here for an educational purpose. You have made many sacrifices to come here, and expect to take something back with you. The chief object of the Luther League is educational; it is educational if it is anything. I am glad to welcome you because you are young people of the Empire State. It is the Empire State not only in other ways, but also in its religion, and its form of religion will eventually dominate the whole country.

The president of the League, Mr. Geo. D. Boschen, in responding, outlined the work of the State League since its organization in this Church in 1892, emphasized the position of the League of to-day and the necessity of loyalty in the future.

A feature of this service was the singing by the vested choir of the Church.

After the service a very pleasant social hour was spent in the Chapel.

Tuesday Morning

Session began with regular League devotional exercises, after which the reports of officers were rendered. These reports showed that a spirit of confidence pervades the work and were very encouraging. An additional district League has been formed in the past year, making the total membership 8 district and 87 local Leagues, with an individual membership of 5,367.

At this session papers were read by Rev. E. G. Hay, of Red Hook on "Music and Faith," and by Rev. Dr. T. W. Kretschmann on "Lutheran Music for Lutheran People." Both speakers asked for distinctive Lutheran music for the development of a sound taste for the highest and best musical treasures of our Church.

Rev. Hay's paper on "Music and Faith" took up the various incidents in Bible history in which music was made the vehicle of expression of man's faith, coming down through the history of the early church and on to the present. He emphasized the idea that music had been not only the expression of faith, but that it had also been its inspiration. "Who shall attempt to estimate the strength and inspiration that have come to our church in the service of song?"

Dr. Kretschmann said in part:

You can detect a Lutheran Church by its style of music and its singing. There is a Lutheran people and there is a distinctively Lutheran music.

He showed that not all the music of Lutheran hymnals is of Lutheran origin, and yet it is Lutheran in spirit. The church gives her people the best obtainable from all sources. He dwelt forcibly upon the light music that is sung in so many young people's societies in various branches of the Christian church. He denounced all these as shallow and mere sound.

Tuesday Afternoon

This session was devoted, after the customary devotional exercises, to the discussion of "Best Thoughts from Sunday School Workers." "Its Superintendence," by Rev. Wm.

F. Bacher; "Music," Rev. A. Steimle, and "Teachers" by Mr. Jno. F. Dinkey.

The discussion on these topics evidenced the desire on the part of the pastors for self-sacrificing men for the superintendents, for a dignified and sacred character of the music and for willing, happy and conscientious teachers.

Rev. Bacher said:

The pastor of the church should be the superintendent of the school. There are certain reasons why the pastor is the best qualified for the place. He has the greatest interest in the entire work. He will give the Sunday school work its due attention in comparison with all the other work.

If you cannot get the pastor, get the strongest layman you can find, a member of the Church Council, if possible. He must be a man of personal piety, who lives a consistent Christian life, an exemplary life before men. He should be a man well versed in the Bible. He ought to be a teacher of teachers; a man of sound judgment and of common sense. In your city schools the superintendent must be one who is superior to the teachers; not only in position, but in power and qualifications. The superintendent ought to understand the system thoroughly and see that it is faithfully carried out. He must be a man of infinite patience; a man persistent in his efforts, and always punctual. These are some of the qualifications of an ideal superintendent. The pastor should be the man who has these qualifications in largest measure.

To be successful the superintendent must have the sympathy and hearty co-operation of those who work under and with him. You may not always agree with him, but you should give him your hearty co-operation nevertheless. He ought to have almost absolute authority in carrying out the work. The responsibility is placed on him and he should have power commensurate. It is only in this way that he can be held responsible and accountable.

Rev. Steimle, of Brooklyn, speaking on the subject of Sunday school music, said in part:

There were children and there was music before there were Sunday schools. We look upon the children of the Sunday school as baptized Christians; therefore the music must be expressive of the faith and the light of the Lutheran Church. We cannot at Christmas have songs about a Santa Claus from fairyland in jumping jack clothes in a Lutheran Sunday school. I have nothing against Moody and Sankey as evangelists, or anything against their music in other churches, but in a Lutheran Church and Sunday school we cannot have their sing song hymns, because they are not dignified or sacred in character. The boy choir and the girl choir in a church will greatly help the singing in the Sunday school. It is not impracticable or impossible to teach good music in the Sunday school. But what shall be done in English Sunday schools where their music has always been taken from cheap published leaflets containing the most abominable trash, called music only by courtesy? There is more sinning against good music at Christmas time than at any other time in the year. There are special festivals, such as Easter and Christmas, for which the best of music is written. It is easy to make selections from these. Make your own selections. You can get good music even for the little tots four years old, and you will be surprised and delighted by the ease with which they will sing it. In this way we can get rid of the jingle jangle, trashy tunes which are out of place in church and an offense against good taste. It is better to spend money in teaching the pupils of the Sunday school to sing than in hiring a quartette choir.

Mr. Dinkey, in his paper on "Sunday School Teachers," said in part:

The Sunday school is the nursery of the Church. The teacher is the gardener, and without the gardener the nursery would be a jungle. The hymns, literature and teacher's helps are now better than ever before; still much depends on the teacher. The teacher is often impressed into the service, and must make the best of the material we have. The teacher should have proper preparation. He should be thoroughly able to translate the lesson into language intelligible to the child. Give the children your own thoughts in your own language, and let it be as simple as possible. Use illustrations suitable to your pupils. This was the Lord's way of teaching; in fact, the Bible is a book of illustrations. What the drill is to the miner, a good illustrator is to the teacher. It reaches the heart of the pupil and makes the teaching effective. Do not ask too many questions. Get the children really interested, and they will ask the questions. Do not be a martinet in the matter of order and discipline. Do not be discouraged by apparent inattention on the part of the pupil. If the bow is pulled by a skillful hand, the arrow will go straight to its mark. The teacher and the teaching are irrevocably linked together, and must be entirely in accord to produce the best results. Happy, frank faces are needed to make happy, frank children. In Sunday school matters I am not a pessimist, and I believe very good work is being done in the Sunday school; but we must always hold up the ideal.

The reports of the standing committees were then rendered. Executive Committee submitted for their report the programme of this convention.

Rev. G. A. Getty, for the Extension Committee, reported that a new district had been formed, known as the Delaware and Hudson district, including five local societies. It extends along the Delaware & Hudson Railroad. The convention of this district will be held at Middleburgh, Schoharie County, November 12. He urges all local societies to join district Leagues.

Mr. Runyon, of the Committee on Credentials, reported that there were 78 delegates and 44 alternates present, representing eight district Leagues and 34 local societies.

George D. Boschen, chairman of the Hymnal Committee, reported that the committee had received $452.07; it has paid the debt, $398.45, and turned over to the treasurer $53.62. They recommend that the hymnal be transferred to the National League, which was adopted.

The president appointed the following committees:

Reports of President and Committees—A. A. Cooney, Rev. C. Armand Miller, John

M. Shook, Oscar Rothe, Rev. Smitthenner.

Committee on Auditing—James W. Reynolds, Frank Gugelmann, Eugene A. Hieber.

Committee on Nominations—Rev. A. Steimle, Brooklyn; Valentine Waner, Canajoharie; Rev. U. J. Klingensmith, Syracuse; E. F. Miller, Utica; Frederick Peterson, New York; Rev. George Gomph, Rochester; Rev. Kretschmann, Buffalo; Rev. G. Albert Getty, Cobleskill.

Tuesday Evening

The auditorium of the New Century Club was filled with the Lutherans of Utica for this session.

The singing was led by a chorus composed of members of all the Lutheran choirs of the city, who occupied seats on the platform. Scripture was read by Rev. Dr. Kretschmann and prayer was offered by Rev. Steimle. The addresses of the evening were "Clean Cut Convictions" by Rev. S. G. Weiskotten, of Brooklyn; "Individual Responsibility" by Wm. C. Stoever, Esq., president of the Luther League of America, and "Christian Steadfastness and Loyalty," by Rev. G. Albert Getty, of Cobleskill.

Rev. Weiskotten said in part:

The time was when crime sat upon the throne and never was there such a perversion of morals as there was then. To-day we live in the enjoyment of the highest privileges the world has ever known. We owe the change to the fact that 383 years ago to-day there stood before the world a man of clean cut convictions, the man to whom America largely owes her liberty to-day—Martin Luther. He accomplished much for humanity because he had clean cut convictions and was true to them. We must have clean cut convictions and the new century will see greater progress even than the one just closing. We must have clean cut convictions as to our faith and believe that it is absolutely pure; that her creed needs no revision or tinkering; that the Lutheran Church is the very best Church in all the world because she expresses the truth in simplicity. This is not bigotry. It is loyalty to clean cut convictions. Shall not our grand old Church of our fathers stir in our hearts such love and enthusiasm that we will still adhere to the faith of our fathers and be true to it till death? We should have clean cut convictions as to our work. We should believe that the great Lutheran Church has a great and important special work to-day. The Church can be true to herself only as she is distinctively and positively Lutheran. The mission of this Church is to stand to-day between the surging waves of skepticism, infidelity and liberalism, firm now as in the past and true to her traditions.

President Stoever made a stirring address.

He began with an anecdote going to show that power should be commensurate with responsibility. Every one has a talent, and this means that it must be used and accounted for. Webster once said that the greatest thought that ever entered his mind was his individual responsibility to God. "Seek ye first the kingdom of God and His righteousness." The first responsibility is to God; the second is to His Church, and what is confession but profession, and what is profession but a life work? There is in the church work for each of us to do. One of the ideas of the Luther League is that of our responsibility to the church and the work there is in it for us to do. We should each do our own duty and keep our own place clean. We are commanded to love God and to love our neighbor as ourselves. Am I doing this work, or am I standing still and forgetting that I have duties to my brother? It is not the talk that counts. There is too much talk and too little of action. We teach more strongly by example than by precept. What has been said about responsibility to God and to the church applies to every duty. If we did not stay at home when the time for choosing men for office comes, we should not have bad men in office. We should be true to ourselves as citizens. He who asks shall receive, and he who seeks shall find. God will give us power commensurate with our responsibility. If we are faithful and employ our talents, our time, our duty, our ability, we will hear at the last the plaudit, "Well done, good and faithful servant."

CHURCH OF THE REDEEMER.

Where Convention was Held.

After the singing of the rally hymn, "Oh, Christians! Leagued Together," by the choir and congregation with much spirit, Rev. G. Albert Getty, of Cobleskill, delivered an address on "Christian Steadfastness and Loyalty," saying in part:

Loyalty is one of the best words in the language, and the trait of character it describes. It constitutes one of the elements of the bases of patriotism, of true heroism. It constitutes one of the elements of the power of the republic. I have often stood on the battlefield of Gettysburg and noted the beauty of the surrounding scene. But the monuments and markers are more impressive than the beauty of the scene. Loyalty to country seems to be in the very air of the place, and a man's patriotism is

more deeply stirred. The past shines with the loyalty of our fathers and mothers, and it is an ever present inspiration to loyalty to-day. Loyalty is also conspicuous in the church. Loyalty has been the means of the onward progress of the church. Loyalty on the part of her young people is the greatest need to-day as a Church. I believe our young people are as loyal and steadfast as any ohers, but the spirit of the age is such that more loyalty, more steadfastness, more truth are desired. The Church would feel a new spirit if the loyalty of the past could be translated into the life of the present. The power and progress of the Church depend upon the loyalty of her children. The influence of a consistent Christian life is never lost. The character of a church is fixed by the character of those who compose it. There is no way in which you can make your influence so felt as by living a consistent Christian life. There is always a certain sense of satisfaction and peace which comes with a knowledge of duty loyally done. Christ said: "Be thou faithful unto death and I will give thee a crown of life." Young Lutherans, be loyal, be steadfast; be true to Jesus Christ, our Saviour, and to his bride, the Church.

The service closed with the singing of "America."

Wednesday Morning

After the opening devotional exercises the report of the Nominating Committee was heard and adopted. The following were thereupon elected:

Pres., George D. Boschen, New York; rec. sec., James M. Reynolds, Valatie; cor. sec., Rev. M. J. Bieber, Binghamton; stat. sec., George S. Heinrich, Utica; treas., Frank E. Gugelmann, Rochester; trustees, Rev. J. C. Seegers, Albany; Daniel A. Weigt, New York; C. G. Grauer, Buffalo.

Under the heading of "The Work of the League," three interesting papers were presented, as follows: "In Prayer," Rev. J. J. Dominic; "In Profession," Mr. I. S. Runyon; "In Practice," Mr. Willard Larkin.

The matter of amendment to the constitution, making bi-ennial State conventions instead of annual, was discussed and lost.

The session was closed by singing "All Hail the Power of Jesus's Name" and prayer by Rev. U. J. Klingensmith, of Syracuse.

Wednesday Afternoon

At the afternoon session the usual opening devotional exercises were conducted.

Mr. Coney presented the report of the Committee on President's Report, in which gratification was expressed on the fact that more societies are using the Luther League literature.

Mr. Gugelmann also reported for the Auditing Committee.

Rev. U. J. Klingensmith then presented the report of the Committee on Resolutions, which was amended and adopted as follows:

That the action of the National League relative to the appointment of a general secretary be referred to the district and local Leagues for consideration, and that they be requested to report to the secretary of the National League whether and how much they are willing to contribute to his support.

That this body expresses its gratification that the LUTHER LEAGUE REVIEW has attained to its present high standard of excellence and that it heartily commends the editor, E. F. Eilert, and his associates for their self-sacrificing and tireless efforts in its behalf.

That the thanks of this convention be given to the Lutherans of Utica for their Christian courtesy and generous hospitality to us; to the Church of the Redeemer for the use of their church; to the choir for their services on Monday evening; and to the united chorus for their delightful and edifying singing at the rally meeting; and to the city press for its unusually complete and accurate report of the proceedings of the convention.

That a vote of thanks be tendered the Trunk Line Committee for a reduced fare over its lines.

That the thanks of this body be extended to the retiring secretary and treasurer, Daniel A. Weigt and Arthur T. Warner.

When these had been acted upon, "Saviour Again to Thy Dear Name We Raise" was sung as a closing hymn, and the convention was closed with the benediction and doxology by the pastor of the church, Rev. F. W. Klingensmith.

It was generally conceded to have been the best convention that has been held by the State League. It was considered so excellent that the amendment to have it meet hereafter bi-ennially was lost without a dissenting vote.

Luther League of New Jersey

Fifth Annual Convention, at Jersey City, November 6, 1900

ON election day, November 6, at 2.30 o'clock p. m., the Fifth annual Convention of the Luther League of New Jersey was opened in Holy Trinity Church, Barrow and Montgomery streets, Jersey City, the Rev. E. E. Neudewitz, pastor. The president, the Rev. F. C. Krapf of Elizabeth, presided.

After the hymn, "Now Thank We All Our God," the Rev. L. B. Wolf, D.D., of Guntur, India, led in prayer and read the Scripture lesson.

The roll of delegates was called and was answered by representatives from Atlantic City, Asbury Park, Camden, Elizabeth, Jersey City and Newark.

Reports were made by the president, by the corresponding secretary, Miss Augusta

Neubeck, and by Mr. Van Gilluwe for the treasurer in her absence. These reports, together with those presented by the Executive, Credential and Extension Committees, not only testified to greater system in the work of the State organization and made more interest among the local societies, but also gave promise of more extended progress in the future.

Upon recommendation of the Credential Committee, "Zion Luther League" of Saddle River, recently reorganized with 52 members by the Rev. M. L. Snyder, was received.

The election of officers resulted as follows: Pres., the Rev. F. C. Krapf, Elizabeth; first vice-pres., John W. Mitchell of Atlantic City; second vice-pres., Wm. Hambrecht, Jr., Camden; third vice-pres., Louis Brummer, Elizabeth; rec. sec., Miss Lena Block; cor. sec., Miss Augusta Neubeck, Elizabeth; treas., Miss Carrie Van Gilluwe, Ocean Grove.

The societies at Atlantic City and Newark and of Holy Trinity Church, Elizabeth, invited the League to meet with them for the next convention. After some discussion as to the time, it was decided that the next convention be held on election day of 1901, and by decision of the Executive Committee in St. Andrew's Church, Atlantic City, the Rev. Dr. J. J. Kunkelman and M. Rea Kunkelman, pastors.

The topic for the afternoon—"The Leaguer's Duty"—was well handled. Papers were first read by Miss Carrie Van Gilluwe, Miss Augusta Neubeck and Mr. Wm. Hambrecht, Jr., on the respective subjects, "Duty to Himself and His League," "Duty to His Home and His Country" and "Duty to His Church and His God." Following the reading of these papers there was a discussion of the topic, in which the convention was pleased to hear Wm. C. Stoever, Esq., of Philadelphia, the president of the Luther League of America.

The Question Box, which was in charge of Mr. Louis Van Gilluwe of Ocean Grove, contained many questions bearing upon the theoretical and practical work of young people's societies. While much light was given upon the questions put forth, it is to be regretted that sufficient time was wanting to allow a fuller consideration.

The following committees were appointed: Executive Committee—The Rev. E. E. Neudewitz, Jersey City, chairman; the Rev. M. L. Snyder, Saddle River; John W. Mitchell, Atlantic City; Louis Van Gilluwe, Ocean Grove, and Miss Nettie Hoefer, Newark. Credential Committee—Jacob Martin, Elizabeth, chairman; the Rev. E. B. Killinger, Trenton; Mr. Louis Brummer and Miss Hannah K. Deprez of Elizabeth, and Albert Hammond, Camden. Extension Committee—Mr. Fred. H. Schnepper, Jersey City, chairman; Wm. Hambrecht, Jr., Camden; Fred. Demarest, Saddle River; Miss Prudie Kerr, Atlantic City, and Miss Daisy Albert, Trenton.

A vote of thanks was extended to the League of Holy Trinity Church, after which the session closed with the Lord's Prayer, and the benediction pronounced by the Rev. M. S. Waters of Newark.

The Evening Session

Having partaken of the bountiful supper provided by the local league, the delegates reassembled at 7.45 o'clock. Having been augmented by a large number of the members of the church and by many visitors, the congregation taxed the capacity of the place of worship to its utmost. The vesper service was used, being conducted by the pastor, the Rev. E. E. Neudewitz. Special music was rendered by the boys' vested choir, and by Miss Gussie Smith of Hoboken. Mr. Fred. Schnepper, president of the local society, made the address of welcome, to which the State president responded. The addresses of the evening were earnest and clear presentations. The Rev. M. Rea Kunkelman, assistant pastor of St. Andrew's Church, Atlantic City, spoke of "The Leaguer's Battle." The Rev. Frank P. Manhart, D.D., pastor of the Baltimore Motherhouse for Deaconesses, gave a history of the female deaconate and outlined the fields of labor where this office of service is being employed. The Rev. L. B. Wolf, D.D., of Guntur, India, in the brief time allotted to him for the subject, "Foreign Missions," told much of what has been done and of what remains to be done in the field in India.

In addition to the pastors and delegates of the societies in connection with the league, the pastors of many neighboring churches and Sisters Catherine, Edith and Emma, deaconesses in churches of Greater New York, were present.

Extraordinary Christmas Offer

Attention is directed to the extraordinary Christmas offer found on page 24 of this issue. The six volumes that are offered at half price would make a splendid addition to any library. They are particularly desirable for a clergyman, and a Luther League or any individual could not give their pastor a more useful Christmas gift than the books of this Lutheran Commentary. We hope that many of our subscribers will avail themselves of this extraordinary offer. In ordering, please be sure to mention the LUTHER LEAGUE REVIEW.

Book Notes

AN EXPOSITION OF THE GOSPELS OF THE CHURCH YEAR, ON THE BASIS OF NEBE. By Prof. E. J. Wolf, D.D. Lutheran Publication Society, Philadelphia. Pp. 914. $4.50.

The reviewer knows whereof he speaks when he recommends this book as of highest value to every Lutheran minister, and to those of other denominations who follow the Church year or desire a classical and evangelical series of sermon topics for an entire year, or for many years. It was our privilege to hear the lectures delivered some years ago as a student under Professor Wolf. His position as an exegete commends them at once. The constant revision to which they were subjected in their delivery before new classes for a number of years has pruned them of any hasty conclusions and enriched them with repeated study. The length of time during which they have been in manuscript, while the author in his studies was in constant touch with them, gives assurance that the best exegetical thought from reliable sources has been embodied. It is thus altogether certain that there is no crude product here, no hurried necessity of getting to print. Each Gospel lesson is taken verse by verse, analyzed and discussed, involved topics enlarged upon, and a half dozen or more homiletical outlines added at the end. Furthermore, at the beginnning of each lesson the connection with other lessons preceding and following is explained, so that one possesses in the whole a statement of the logical process of thought which runs through the Church year.

It would not be possible to discuss here individual exegetical problems, but it is to be noted that very often the author presents various authoritative explanations and leaves them without his personal opinion to the judgment of the student; his motive therein is explained in the preface. Finally, we would say that it is not a popular book in the ordinary sense of that word, but a scholarly preparation which we feel assured will become lastingly popular among ministers of the Gospel. A good index of subjects closes the volume.

A HISTORY OF THE JEWISH PEOPLE. (The Babylonian, Persian and Greek Periods.) By Charles Foster Kent, Ph.D. With maps and chart. Charles Scribner's Sons, New York. Pp. 380. $1.25.

This volume completes that portion of "The Historical Series for Bible Students" which covers the Biblical narrative. Other volumes touching contemporary history are yet to appear. Professor Kent's previous two volumes on the History of the Hebrew People ("The United Kingdom" and "The Divided Kingdom") attained a wide circulation, as will doubtless this one also. It is written, as were they, from the standpoint of the latest critical ideas upon the Old Testament, and its chief value lies in its presentation to the student of the most up-to-date views concerning the exilic and post-exilic history. It has increased value because its very standpoint involves the necessity of discussing more at length than is usual in histories the sources—*i. e.*, the Old Testament books, their authors and purposes. As the author himself admits in the preface, the condition of Old Testament study is the assurance that the results given are not permanent conclusions, at least not fully so. It is an excellent and interesting digest for those who desire to know the position it represents.

A DICTIONARY OF THE BIBLE. Dealing with Its Language, Literature and Contents, Including the Biblical Theology. Edited by James Hastings, M.A., D.D., and John A. Selbie, M.A. Four volumes. Vol. III (pp. 896; Kir—Pleiades) now ready. Occasional new and excellent maps and illustrations. Cloth, $6 per vol.; half morocco, $8. Charles Scribner's Sons, New York. Specimen pages on request.

The previous two volumes of this dictionary were mentioned in the REVIEW of June, 1899. We can repeat much that was said then. This work seems likely to be the desired one to displace the old unabridged Smith's Dictionary. It is for scholars and students, and all of them need it. The articles are all new, the important ones bearing the signatures of the writers, many English specialists of note and several Americans and Germans being among the contributors. Each lengthy article is conveniently indexed, the matter being thus quickly available. There is reasonable fairness in most cases to all views on disputed questions. Old Testament subjects are mediating in their position with a leaning toward modern critical views. As for the New Testament, in accordance with the present results of study, measurably conservative conclusions are stated. In the doctrinal articles, included on the basis of Biblical theology, moderate orthodoxy prevails, as illustrated under such topics as Law, Life and Death, Miracle, etc. A discussion of particular articles is scarcely

in place here, but we would mention an unseeming brevity for the "Lord's Prayer" (in which, however, we note proper credit to Luther and his writings thereupon); further the "Lord's Supper" as deserving of better, if not longer, treatment. The author of the last is certainly not Romish in his ideas, seemed about to move toward the Lutheran conception, but veered quickly at least in the direction of Zwinglianism; he would better have given plainly these three most prominent views. The article on the "Lord's Day" is praiseworthy. With all we can fully repeat our commendation and recommendation of this general dictionary.

BUDDHA AND BUDDHISM. By Arthur Lillie, M.A. "The World's Epoch-Makers" series. Charles Scribner's Sons, New York. Pp. 223. $1.25.

The importation of Eastern philosophy into modern religious eccentricities provides a special attraction for a book on Buddha. The author hereof speaks from long study and quite evidently from large sympathy with Buddhistic ideas. He has much to say that is new, controverts convincingly other authorities on the same subject and is often very interesting in his story. Altogether his case is as strong as it can probably be made. Yet in a work of this kind we do not like the controversial vein existing throughout, controversial as concerns the influence of Buddhism upon Christ and Christianity. The one who has truly known Christ will find nothing in Buddha, and all that can perhaps be shown is that our Lord occasionally reshaped popular parables and sayings around His eternal Truth. The incidents concerning Christ as recorded in the *genuine* Gospels are as high as the heavens above the earthly stories concerning Buddha. Not a word is thereby to be said against the genuine, moral good of Buddhism nor its wide influence, both of which our author earnestly presents.

LUTHERANS IN JAPAN. By Rev. R. B. Peery, A.M., Ph.D. Profusely illustrated. Lutheran Publication Board of the United Synod, Newberry, S. C. Pp. 192. $1.00.

Dr. Peery has already established a reputation both as to literary ability and to the knowledge and conditions in Japan by his previous book "The Gist of Japan," which has been authoritatively accepted and commended in many quarters. It was to be expected that as our own Lutheran missionary he would at some time present a statement of our Lutheran work in that land. This is here admirably done. Opening with the story of the beginnings, he goes on to show the developments and methods; the prospects, hopes and fears; the needs of the work; then closes with two interesting and detailed word-pictures of "A Missionary's Life in Saga" and "A Sunday in Saga." The excellent results of painstaking, conservative and far sighted efforts are thus stated: "After only seven years of labor we have a growing mission with six missionaries, two native ministers, three native helpers, one organized church with a membership of 75, two mission stations and six chapels. . . . Let us thank God and take courage." With the help of the many fine illustrations complete information is provided, and in addition much may be learned concerning Japanese life and customs. We shall be much mistaken and disappointed if this book does not under God kindle greater enthusiasm for Japanese and all foreign missionary enterprise in our American Lutheran Church.

POSTMARKED COLIMA. By Julia Suesserott Alleman. Lutheran Publication Society, Philadelphia. Pp. 353. Handsomely bound in cloth. $1.25.

This interesting story is one of the books of the John Rung Prize Series. It is well written and will be an excellent addition to any Sunday school library.

The following booklets and pamphlets have been received:

— "The Seen and the Unseen," by Rev. G. A. Bierdemann, A.M., D.D. It is a practical and interesting address published at the request of friends. Apply to the author, 9 Scott street, Utica, N. Y.

— "Order of Service for Christmas, 1900." Arranged by the Twin City Pastoral Association of the Synod of the Northwest. It is based upon the vesper service and contains hymns from the General Council Sunday School Book. $1.50 per 100 copies. Samples from Rev. C. L. Warstler, 142 East Congress street, St. Paul, Minn.

— "Bibliographia: A Classified List," with literary notices of the published works of Joseph A. Seiss, D.D., LL.D. New edition. Apply to the author, Philadelphia.

—"A Gist of the Lessons." A concise exposition of the International Sunday School Lessons for 1901, by R. A. Torrey. Fleming H. Revell Company, Chicago, New York, Toronto. 25 cents net; interleaved, 50 cents net. For all who use these lessons this is a valuable vest pocket booklet, supplying exactly what its full title states, including, of course, the entire Bible passage for each lesson.

— "Education During and After School Days," by Julius D. Dreher, president of Roanoke College. A paper read before the third Capor Springs Conference for Education in the South.

— "The Knights of Wittenberg," by Rev. Wm. H. Hartman. A narrative in poetry of the life of Luther.

Luther League Topics

Outlined and Reviewed by Rev. C. Armand Miller

Epiphany. Jan. 6, 1901.

Arise, Shine

(Isaiah 60 : 1-6)

Themes for Papers.—"The World's Darkness."—"The Light of the World."—"The One Great Mission of the Church."—"What Can I Do?"

Lessons for Our Own Lives: 1. *The command ought to be obeyed.* You have a light. It is not left to your judgment whether you are to let it shine or to put it under a bushel. "Shine" is as much a command as any of the Ten Commandments. "Ye are the light of the world," reflecting the One Great Light, letting that Light shine through you, serving as a window to the darkened world. Not, you will observe, to the home, only, or to the little circle around you, only, but to the whole wide world. Has your light sent out any rays as far as Africa and India? Are you having any part in the enlightening of the ends of the earth? The command is "Shine!"

2. *The plan of the Lord ought to be observed.* Notice, in the passage from Isaiah, what it is. First, "Thy light is come," "the Lord shall arise upon thee" in the midst of the darkness covering the peoples. Second, "the Gentiles shall come to thy light." The Lord's light seen only in the brightness of His people's shining. The Lord giving light to His people in order that they may shine, and thus may bring others unto Him. You are misusing a trust if you are doing nothing to bring the world to Christ. "Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven." The light is not given you to keep to yourself (if that were possible), or to hide, but to give out, to use in leading others to your Father. You are cheating God if you fail to apply it to its intended purpose.

3. *The promise ought to encourage.* "The nations shall come." We are not wasting force and life and treasure. Ours to shine, His to bring to pass the glorious aim. "Thou shalt see and be lightened, and thine heart shall tremble and be enlarged." Certain success is guaranteed. The Gentiles shall "bring gold and frankincense, and shall proclaim the praises of the Lord." And how shall we stand if when the nations are turned to Christ we shall have had no share in bringing them, given no gift, offered no prayer, carried no message for their help?

1st Sunday after Epiphany. Jan. 13, 1901.

The Gospel for All Nations

(Rom. 10 : 12-21)

Themes for Papers.—"The Necessity of Faith."—"How Faith Comes."—"The Need of Preachers."

Lessons for Our Own Lives: 1. "*There is no difference between the Jew and the Greek.*" Have we really believed that? Is there no difference, to us, in the appeal of the ignorant, perishing heathen, and in the need of those of our own race and religion? The great difficulty in St. Paul's time was that the Jew cared nothing for those of alien race, and did not believe that God cared for them either, or that God had any right to care for them. That was precisely the position of Jonah, called to preach to the Ninevites. Are our hearts much larger? Have we risen to see that the Hindoo and the African and the Chinese have the same Lord who is rich unto all that call upon Him, and who has given us the Word so that we might preach it to these very peoples and bring them to call upon Him? Stranger than all, we have exactly reversed the old condition, and now, it is *we*, Christians from the Gentiles, who do not believe that there is no difference, because, in our opinion, the *Jew* is beyond the pale of Christian hope, and we care nothing about his conversion. How many of us have ever responded to an appeal for the missions among the Jews? Do we believe God's Word or not? Do we take God's thought in these matters as decisive, and mold our thought after His? If we did, would missions, at home and abroad, hold the same place in our prayers and zeal, or a much higher place? He makes no difference. Do we?

2. *What shall we do with the call?* It is real. You have only to read our missionary magazines and papers to hear it. The responsibility for the conditions and for the answer to the call which the conditions present, is upon us. What shall we do? Will not the study of this very lesson lead some young men, and some young women, to consecrate and offer their lives to God for this greatest work in the world? You say, God grant it! Good, are you one who will help to answer the prayer? And shall not every one of us, even at cost of self-denial, if we cannot go help that preachers be sent? We have heard the Word. Shall we be forgetful hearers only, or doers of it?

The Luther League Topics (complete lessons, of which the above are outlines and reviews), in pamphlet form, covering three months, can be supplied at nominal rates by Luther League Review, Box 976, New York, N. Y.

2d Sunday after Epiphany. Jan. 20, 1901.

Salvation Free

(Rom. 10 : 1-11)

Themes for Papers.—"The Relation Between Zeal and Knowledge."—"Can We Be Saved by the Law?"—"The Debt Paid."—"Faith and Confession."

Lessons for Our Own Lives: 1. *Have we learned the central doctrine of the Gospel?* It would seem impossible for us to have failed to learn it, the truth that we are saved, not by the works of the law, but by the free grace of God in Christ; yet it is surprising and distressing to find that so many have not learned it. When a man talks of his good life, as the hope of his salvation, he has not learned the lesson. "I have never done anybody any harm, and have always done the best I could," is only the old story, "I fast twice in the week," &c., but you remember that the man who recited his good deeds as the ground of his expectation of acceptance before God did not go down to his house justified. People say they believe in Christ who yet expect some punishment for their sins. They do not grasp the fact that there is no punishment, no judgment, no guilt for the soul that trusts in Jesus. Believe in Him, and the free gift of God's entire forgiveness is yours. Learn the truth, that no righteousness of yours enters into this question, that Christ's righteousness alone can save, and that it is yours if you trust. Here is peace and joy. It is nowhere else.

2. *What is your confession?* Have you confessed Christ in confirmation? That is the first thing. Never forget that those vows are upon you, and that your confession of faith and allegiance to Christ is forever binding. Have you confessed Him at His Holy Supper? And do you renew that confession, and receive its attendant grace, as often as you can? That also is good. Do you confess Him in your words and life? Here is the test of the value of the other confessions. Little is it worth to be known as a "professing Christian" if you neutralize the testimony of the Sunday by the testimony of the week, or contradict the confession made in the Church by the confession made in the counting-house. Have you both the essentials, trust in the heart and confession with the mouth?

3d Sunday after Epiphany. Jan. 27, 1901.

God's Reconciliation; Our Thorough Faith

(Rom. 5 : 1-5)

Themes for Papers.—"God is Reconciled."—"The Condition of Our Reconciliation."—"The Consequences of Justification."

Lessons for Our Own Lives: 1. "*We have peace with God.*" God never hated the sinner, but He always hated sin. God could not be just and the justifier of sinners who loved their sin, and whose sin was not expiated by its due punishment. But Christ has died, and has taken all sin upon Him. Now God can "Himself be just, and the justifier of him that hath faith in Jesus." God is reconciled. And if we trust in Jesus we are justified, and we have peace. The war is all on the sinner's side, now. We have peace as soon as we lay down our arms and yield us to Christ. Strange that any should yet be unreconciled, when the terms of peace are so easy. Strange that any should seek to commend themselves to God by their good deeds, as if peace were not already made and sealed with the blood of Christ.

2. "*We have access.*" Access to the favor of a king is a great thing. It comes with justification and peace. We have access to grace, to the grace of our pardoned state, to Him who is the Author of all grace. And it is through Christ, by faith. What a cluster of blessings spring from Him! Through Him is the way of approach to all that is desirable and of eternal worth. That we can come to the throne of grace, in prayer, and can derive from the means of grace all our strength and help, is, like all other gracious gifts, the benefit of His redemption.

3. "*We rejoice.*" How should we not rejoice? The past is secure, we are pardoned, justified. The present is good, "we stand" in God's grace. The future is full of beauty, full of "hope of the glory of God." Why should not we rejoice? With this hope, and with the assurance of our acceptance, it is strange indeed that we cannot, like Paul, rejoice even in tribulation, knowing what it worketh. If we do not rejoice, it must be that we have not taken to heart the joy-giving work of Christ for us, and are not living in close relation to Him. If we do not rejoice and show joyful faces to our fellow men we misrepresent the glorious religion we profess.

—A handsome organ was presented to the Gustav Adolph Orphans' Home at Jamestown, N. Y., by Mr. M. P. Moller, Hagerstown, Md.

—The fiftieth anniversary of the St. James' Lutheran congregation, Rev. M. C. Horne, D.D., pastor, Reading, Pa., was commemorated by special services for three days, beginning Sunday, November 11. Many prominent speakers were present.

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Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

W. C. STOEVER, PHILADELPHIA, PA. S. G. WEISKOTTEN, BROOKLYN, N. Y.

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Editorial

"*For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.*"

"A Merry Christmas," with bright and cheerful faces; "A Blessed Christmas," with happiness and brightness in the heart. These are the wishes of the editors to all the readers of the REVIEW.

The Christmas season brings with it rejoicing and giving, with the blessing to both giver and receiver. In the midst of these gifts those who are desolate or suffering, or without friends, should not be forgotten. Many a gift would be many times appreciated if conferred upon one who is without friends, and many a giver would be made thrice happy in the reception of his gift by one of those unhappy and possibly unknown ones.

"*A happy Christmas to you!*
For the Light of Life is born,
And the coming is the sunshine
Of the dark and wintry morn.
The grandest orient glow must pale,
The loveliest western gleams must fail:
But His great Light
So full, so bright,
Ariseth for thy hearth to day;
His shadow-conquering beam shall never pass away."

Surely the message of Christmas day ought to cheer every Christian heart. It ought to impress us anew with the great and blessed fact that the Christian religion is the religion of joy. Again Christmas calls to us "rejoice in the Lord alway." For does not Christmas bring us the greatest of all joys, the fulfillment of the great promise of coming of the Saviour from sin? How great, abiding and increasing a joy it is, for "having Christ we have all things." Then time and eternity are ours. Therefore, troubled heart, look up, consider the meaning of Christmas and let your sorrow be turned to joy. May it be a happy Christmas to you.

"*A happy Christmas to you!*
For the Prince of Peace is come.
And His reign is full of blessings,
Their very crown and sum.
No earthly calm can ever last,
'Tis but the lull before the blast:
But this great peace
Shall still increase
In mighty, all-rejoicing sway;
His kingdom in thy heart shall never pass away."

Do we all know that Christmas peace? It is the heart's sweetest possession, "peace with God through our Lord Jesus Christ." It must needs bring with it peace with our brother, good will toward all men, a heart free from every bitterness, malice, an earnest desire to help others, these things make the Christian's Christmas a happy one indeed. Christmas calls to us "Make room for Jesus." With hearts full of care, fear, doubt, selfishness, worldly ambitions and desires let us once more throw wide open our heart's door and bid him enter and fill our

heart. If necessary, let us cast out our greatest ambitions and let us ask the Christ Child to come and rule our hearts.

Much time and money are spent in decorations and in useless purchases at Christmas time, which might do good and relieve great suffering. Christian giving, as well as true Christmas giving, is to supply the needy and to refresh the hearts of the suffering.

Recently one of our exchanges called attention to the frivolous entertainments frequently provided for our Sunday schools and young people, and asked the question as to the propriety of these at any time, especially at Christmas. The church is not a place of amusement, nor should its attractions be of a kind simply to attract without benefit. Churches and Sunday schools are weakened by the use of "catchy" music, and "catch penny" exercises, and it is hoped that the young people of our Leagues and societies will make use of good music properly learned, with services which will instruct and benefit. Entertainment is not the only thing to be sought, and the exercises which cause only a laugh and great merriment are not a benefit. That which keeps the attention, imparts knowledge and leaves an impression is the kind needed.

This will be the last issue ere the old century will go out of existence. The last year's volume is in its concluding chapter. We beg leave to open the door of the new century for our coming men and women of the twentieth century by extending to them our greetings and most cordial wishes and prayers for a rich fullness of Divine blessings upon each congregation, each League and each member throughout the coming year; and great success throughout all the decades of their future.

Be a part of the household of God, but be not apart from it.

A marked difference is found in Christ's way and in our own way of doing things. Many of the modern methods of reform require a man to come so far, then the reformers will go so far, and afterward both go on together. Here is the difficulty. A man leading a bad life is little concerned about reform. He may try it once or twice, a sort of experiment like a chemist seeking gold in copper pyrites, but when he finds how cold and hard the world is he returns to his opium, or bagnio, or faro table. Now, there can be no reform movement worthy the name except, like Christ, we take men as we find them. But few of us are willing to go down and lift these men up, who need a word of counsel or an act of real kindness. Even if one would, we think too often the results are not commensurate. We just stop trying. Jesus, however, sees the exact need, knows what he must do, gets hold of him with his love, and lifts him up through grace. He does not become discouraged at the man's many failures. He keeps on loving him and being gracious. Christ does this now as he did centuries ago. So complete is his knowledge of men and of his own mission to save them.

The New Luther League Topics

The demand for the new Topics has been extraordinary. Before the date of the first lesson (December 2) of the new quarter, the first edition of 10,000 copies is exhausted. Orders received after this date cannot be filled until a new edition is printed, which will mean a slight delay.

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Our Churches and Institutions

IN SOME OF THE LARGE CITIES

New York City

—The Leipzig Quartette will start for home again on December 11. On Monday, December 10, they will give their farewell concert in Christ Church, 406 East Nineteenth street. Admission, 50 cents.

— Bethany Church, Rev. J. F. W. Kitzmeyer, pastor, celebrated its fifth anniversary Dec. 2.

— On Wednesday evening, October 24, Rev. Wm. T. Junge was installed pastor of St. Matthew's congregation on East 156th street, New York City. Revs. G. C. F. Haas, president of the New York Ministerium, Dr. J. J. Heischman, president of the New York Conference, and J. C. R. Leuhrs, secretary of the Conference, were the officiating clergymen.

— St. Peter's congregation, East 141st street, Rev. H. Richter, pastor, celebrated its tenth anniversary recently.

— On December 9 the Church of the Atonement, Rev F. H. Knubel, pastor, celebrates its fourth anniversary. The congregation is taking steps to raise the money required to complete its church edifice and hopes to have the amount required, $40,000, subscribed by the time of the fifth anniversary. Twenty thousand dollars has already been pledged. The Sunday school recently attained an attendance of 300 scholars.

Brooklyn

— A most solemn and impressive service was held on October 25 in the English Lutheran Church of the Redeemer, when Sister Edith, a graduate of the Motherhouse of Deaconesses, in Philadelphia, was installed as deaconess of that parish. The pastor, Rev. S. G. Weiskotten, performed the act of installation. The deaconess was, previous to her going to the Philadelphia institution, a member of the congregation in which she is now "servant." A number of pastors from this and neighboring cities were present and took part in the service. The sermon was preached by the Rev. Charles W. Jefferies, of South Brooklyn, and an address was delivered by the Hon. Charles A. Schieren.

— St. Matthew's congregation keeps growing. A deaconess, Sister Katharine, has been added to the working force and made her presence manifest the very first week by discovering 30 families without any church connections. Dr. Studebaker will follow in the path she has thus blazed.

— St. Paul's Church, Rev. Hugo W. Hoffman, pastor, received from Dr. Ruppel and Mrs. Dr. Zellhoefer, children of the late Herman August Ruppel, a legacy of $700.

— The Evangelical Lutheran Church of the Messiah, located in Greenpoint, celebrated its first anniversary on October 31. In connection with this interesting event, the Rev. G. S. Trexler was installed as pastor. The charge to the congregation was delivered by the Rev. H. S. Knabenschuh, pastor of Christ Lutheran Church. The Rev. A. Steimle, pastor of Holy Trinity Church, and president of the English Lutheran Missionary Society, delivered the charge to the pastor, and performed the act of installation. A very large audience was present, completely filling the church in which the services were held. Though only a year old, the congregation numbers already about 60 members, and the propects for steady growth are highly encouraging. The church, through its Council, is about purchasing lots, on which a large and churchly edifice will be erected in the near future.

— In South Brooklyn, where is located the English Lutheran Church of the Resurrection, encouraging progress is also being made. This is the youngest of the Lutheran missions in Brooklyn, being organized April 30 last. The pastor, Rev. C. W. Jefferies, recently added eight new members to the congregation, and consecrated a new and beautiful Communion service of four pieces, presented to the congregation by the Ladies' Aid Society. This congregation is also seeking for a suitable property as its future church home, but owing to the high prices which prevail has as yet made no choice in the matter.

Philadelphia

— The dedication of the new Church of the Reformation, Rev. H. C. Shindle, pastor, took place on Sunday, October 28, in the presence of a happy and loyal congregation. The church was filled at all the services.

— The Rev. L. E. Albert, D.D., has just entered upon the fiftieth year of his pastorate of Trinity Lutheran Church, Germantown, Pa. The ministerial life of Dr. Albert is unique in this, that it has been spent in the service of this one congregation.

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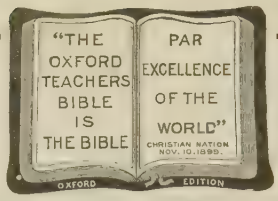

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— Rev. Charles L. Fry, pastor of Old Trinity Church of Lancaster and literary secretary of the Luther League of America, has tendered his resignation and accepted a call to St. Luke's Church of this city, lately served by Rev. J. Luther Sibole.

Baltimore

— The fifth anniversary of the founding of the Motherhouse for Deaconesses at 907 North Fulton avenue was appropriately celebrated on Friday, October 26. During the morning and afternoon the event was quietly observed by the sisters exclusively. In the evening special religious services were held.

— The congregation of St. Mark's Church celebrated its fortieth anniversary November 4 with appropriate morning and evening services. In the morning the pastor, Rev. Dr. W. H. Dunbar, preached the anniversary sermon.

Chicago

— The Lutherans of Chicago united in a Reformation day anniversary on October 31. The meeting was held under the auspices of the Chicago Lutheran Ministers' Union of the General Synod, in Young Men's Christian Association lecture hall. A historical sketch of Lutheranism in Chicago was read by Rev. Frederick W. Meyer, and Judge P. S. Grosscup made an address. The meeting was interesting and delightful in character.

— A new English Lutheran congregation was recently organized at Cuyler avenue and Lincoln streets with 22 charter members. Rev. G. C. Stacy was unanimously elected pastor. The congregation purchased a church building from the Methodists and dedicated the same on November 25.

Jersey City

— The Scotch Presbyterian Church on Mercer street was purchased recently by the English Lutheran Holy Trinity Church, of which the Rev. Eugene Neudewitz is pastor. The church will be renovated and remodeled on churchly lines.

— On October 21 Rev. F. Bavendam was installed as English assistant pastor to Rev. J. C. J. Petersen, in St. Matthew's congregation. Revs. Dr. J. J. Heischman and F. H. Bosch preached on this occasion and Rev. Petersen performed the act of installation.

Detroit

— The General Council has begun an English Mission at Detroit, Mich., with Rev. M. L. Zweizig of Reading in charge.

MISCELLANEOUS

— The corner stone of the English Holy Trinity Church at Sixth and Franklin streets, Elizabeth, N. J., Rev. F. C. Krapf, pastor, was laid on November 4 with appropriate services. Addresses were made by Revs. M. S. Waters of Newark, A. G. Fischer of the German Church, Elizabeth, Rev. C. Armand Miller of New York, and Samuel Gilbert of Phœnixville, Pa., the founder and first Sunday school superintendent of the mission.

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NEW YORK STATE

New York City

— On Saturday, November 10, the Luther League of this city celebrated Luther Day with an interesting service in St. James' Church. The devotional exercises were conducted by the pastor, Rev. J. B. Remensnyder, D.D., and Rev. C. Armand Miller of Holy Trinity Church. The speakers were Rev. J. F. W. Kitzmeyer and William C. Stoever, Esq., president of the Luther League of America. The Luther League Choral Union rendered appropriate selections.

— A regular meeting of delegates to the city Luther League was held on Wednesday evening, November 21, at St. Paul's Lutheran Church, 149 West 123d street. The report of the delegates to the State League was rendered by Messrs. Runyon and Weigt. It was decided to hold an adjourned meeting of the League during the second week of December (time and place of meeting to be selected by the Executive Committee), when all business will be finished up for the year and a Nominating Committee appointed. All Leagues are requested to appoint their delegates and alternates for next year as soon as possible.

— The Luther League of the Church of the Atonement, Fred. Bohlig, president, will hold a Luther League service on the evening of December 9. The sermon will be preached by Rev. C. Armand Miller.

— A Young People's Society was organized recently in the English Lutheran Church of Our Savior, Rev. W. H. Feldman, pastor. Meetings are held on the first and third Tuesdays. The officers are E. H. Trede, president; F. Kuhnle, secretary, and Lizzie Glaub, treasurer.

— At a social meeting of Holy Trinity Luther League, held on October 30, a large gathering

that were present enjoyed an interesting illustrated lecture on "The Present Condition of New York City," delivered by Mr. W. Laidlaw, secretary of the Federation of Churches of New York City. On December 14 another lecture will be given, under the auspices of the League, by Rev. J. Lambert Rees; subject, "China." Rev. Rees was rescued from the legations in Pekin by the allies, and his lecture will be very instructive. The attendance of all Luther Leaguers is earnestly requested.

Brooklyn

— A Luther Day celebration was held in the Church of the Redeemer, Rev. S. G. Weiskotten, pastor, on Monday, November 12, under the auspices of the Luther League of Brooklyn. The altar services were conducted by the Revs. H. P. Miller and H. E. Clare. Addresses were delivered as follows: "What's in a Name?" by William C. Stoever, Esq., president of the Luther League of America; "Luther's Personal Faith," by Rev. W. H. Feldman of the Church of Our Savior of New York City. Several anthems were rendered by the Luther League Choral Union. Rev. A. Steimle, president of the Brooklyn League, presided. There were present upon the platform, besides the speakers and officers and a number of Lutheran clergymen of Brooklyn, E. F. Eilert, former president of the Luther League of America; George D. Boschen, president of the Luther League of New York State, and Geo. P. Moller, ex-president of the Luther League of Brooklyn.

— The Young Men's Association of St. Peter's Church, Rev. Dr. Heischman, pastor, on October 18 celebrated its tenth anniversary. On Sunday evening previous Dr. Heischman preached a special sermon of the work of the young men, and on the day of the anniversary Revs. Dr. G. C. Berkemeier, F. H. Bosch and Bavendam delivered appropriate addresses.

Rhinebeck Central

— The twenty-first convention of the Luther League of Columbia, Dutchess, Greene and Ulster was held in Zion's Church, Athens, Tuesday afternoon and evening, November 13. The afternoon session was opened at 2 p.m. by Rev. G. B. Hiller, pastor of the church. Rev. Graves read the Scripture lesson, and after prayer the convention was opened for the transaction of business. Mrs. Jacob S. Clough gave the address of welcome, which was enjoyed by all, not only for its warm words of welcome, but for the practical advice it contained. Mrs. A. S. Hain of West Camp responded in a very appropriate manner. Official reports and miscellaneous business followed. Miss Packman of Valatie read an interesting paper, entitled "Opportunity," and Leonard Kirchner of Rondout a paper on "What Our Luther League is Accomplishing." Both papers were well received and gave useful and instructive information. A discussion upon the papers, led by Rev. W. F. Whitteker of Ancram and others, added much to the interest of the convention. Rev. Paul Koller of Hudson gave an able address upon "Consecration," placing it as the source of all spiritual life. At 7 o'clock the evening session was opened with a prayer by President Reynolds, followed by a praise service. Music was furnished by the church choir, and a duet was sung by two young ladies from Hudson. The duet was well rendered. Rev. Wm. F. Bacher of Rondout gave an address on the "Conservatism of the Luther Reformation." The address was instructive and showed careful study and deep research. After a flute and organ duet, the closing hymn was sung and the benediction pronounced. There was a large attendance at both sessions, and all seemed to feel that the convention had been one of profit and replete with interest from beginning to end.

Albany and Vicinity

— The Albany District Luther League held its annual convention on October 29, in Utica, in the Church of the Redeemer, Rev. F. W. Klingensmith, pastor. There was a very short morning session devoted to business. A bountiful and most delightful dinner was spread in the chapel and was served by the young Lutherans of the city in a most hospitable manner. In the afternoon there were addresses as follows: By the Hon. W. H. Kaufman, lately Mayor of Amsterdam, on "The Old and Young in Church Work and Business Life;" by Rev. Archibald E. Deitz of Poestenkill, on "Shirks;" by Hon. Andrew J. Nellis of Johnstown, on "You and I;" by Rev. Noah E. Yeiser of Lansingburg, on "Mission Facts in India;" and by Rev. W. E. Crouser of Schenectady, on "The Demands of the Twentieth Century upon the Young." These addresses were all very interesting and full of profitable suggestions, which, it is hoped, will be of benefit to those present. The convention is greatly indebted to the pastor of the church in which it met and to his young people and to the pastors and young people of the other Lutheran churches for their extremely generous hospitality.

Delaware and Hudson Central

— The second convention of the D. and H. District Luther League was held in St. Mark's Lutheran Church, Middleburg, the Rev. Frank Wolford, pastor, on Monday, November 12. Delegates were present from Albany, Altamont, Binghamton, Cobleskill and Gloversville. The meetings proved unusually interesting and profitable. The pastor of St. Mark's and G. Norton Frisbie, Jr., president of the local League, warmly welcomed the delegates, to which President Willard Larkin of Cobleskill and representatives of Albany, Altamont and Binghamton fittingly responded. Mr. Wm. Bradt of Binghamton, delegate to the National Convention in May, gave an interesting report, and Revs. Sieger, Getty and Bieber echoed the proceedings of the State Convention at Utica. Rev. Klingensmith of Utica spoke on the Reading Course. "The True Aim of a Young People's Society," "How Young Lutherans Can Help the Church," "The Best Way of Conduct-

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ing a Young People's Meeting," were some of the practical subjects fully and ably discussed. Mrs. Willard Larkin and Mrs. Blodgley of Middleburg spoke on "Missions." At the evening session the Rev. F. W. Klingensmith of Utica addressed the convention on "Luther and Education," and the Rev. G. Albert Getty of Cobleskill spoke on "Loyalty." A social hour at the parsonage after the evening service was largely attended and greatly enjoyed by all, the ladies of the local League serving refreshments. The sessions of the convention were marked by a spirit of sociability, earnestness and docility truly refreshing. The officers elected for the ensuing year are: Pres., Harry M. Greenwald, of Cobleskill; vice-pres., Mr. Pitts, Altamont; rec. sec., Miss Anna Smith, Albany; cor. sec., W. H. Rector, Binghamton; treas., G. Norton Frisbie, Jr., Middleburg.

— At the annual meeting of the Luther League of the Church of the Redeemer, Binghamton, Rev. M. J. Bieber, pastor, the following officers were elected: Pres., W. H. Rector; vice-pres., O. K. Fetherolf; rec. sec., Miss Minnie Garthe; cor. sec., Miss Hulda Ingwall; treasurer, Miss Eva Lundberg. Mrs. J. P. Klee and Miss Eva Lundberg, delegates to the State Convention at Utica, presented interesting reports. The League at this session subscribed for 30 copies of the LUTHER LEAGUE REVIEW. At the D. and H. Central Convention on November 12, at Middleburg, Messrs. Wm. Bradt, W. H. Rector and Pastor Bieber represented the League; on November 21 the lay delegates reported to the local League.

Rochester and Vicinity

— The bi-monthly meeting of the Rochester Central was held Thursday evening, November 15, in Concordia Church, Rev. Dr. C. N. Conrad, pastor. The meeting was largely attended. A very interesting report of the State Convention held at Utica was given by the president of the League, Rev. Geo. H. Gomph of Pittsford. The corresponding secretary was authorized to formally invite the New York State League to hold their annual convention in Rochester in 1901. On Sunday evening, November 4, the Luther League of Rochester and vicinity held their annual Reformation service in Zion's Church, Rev. C. Hyde, pastor. There was a very large attendance of Lutherans from Rochester and the vicinity. The German address was delivered by Rev. Prof. C. Krahmer of Wagner Memorial College, and the English address by Rev. L. F. Mayle, pastor of St. Paul's Church. Both addresses and the entire service proved highly interesting.

PENNSYLVANIA

— Young Lutherans of Pennsylvania, do they read? Of course they do. The State League realized that and aims, if possible, to direct their religious reading. For this reason at the last convention a State Literary Secretary was elected, whose special duty is to awaken a greater interest in our literature and whose particular sphere is the intellectual and devotional part of the work of our young people. Plans are now under consideration and a scheme for larger work and better results will be presented at an early date. In the meantime officers of the district Leagues of Pennsylvania will help in the good work by communicating with the State Literary Secretary, giving him the names of their secretaries either recording or corresponding, and the time and place of their next district convention. Address the Literary Secretary at St. John's Parsonage, 422 South River street, Wilkes-Barre, Pa.—W. L. HUNTON.

Northeastern Pennsylvania Central

— The Luther League of Northeastern Pennsylvania held its semiannual convention in Christ Church, Wilkes-Barre, October 30. Address of welcome by Rev. Seneker, the pastor; response and report by Mr. Lemnitzer, the president; a talk on "Literature," by Dr. Hunton, the literary secretary of the Luther League of Pennsylvania, and an illustrated talk on "Foreign Missions" by Dr. Ramer made up the morning programme. A report of the State League by Rev. Dr. Hunton, an interesting discussion of our "Lady Workers," and an instructive paper on "The Reformation" by Mr. Frederick Murphy were the topics in the afternoon. The evening rally enjoyed an interesting and instructive address on "The Fruits of the Reformation" by the Rev. J. O. Schlenker of Hazleton. The sessions were interesting, the attendance was good, and with Leagues at four different places knocking at the door of the Central there is no fear of the Luther League of Northeastern Pennsylvania dying out.

— An interesting and instructive object lesson to the young people of the Northeastern Central Luther League of Pennsylvania at this convention was a display of Lutheran literature, which was planned and arranged by Rev. Dr. Hunton, the recently elected literary secretary of the League of Pennsylvania. Every book comprised in the four reading courses of the National League was displayed. To see these books is to appreciate them. We commend the idea of exhibiting these books at all our conventions.

Upper Lehigh Valley League

— The fall convention of this League was held in St. John's Church, at St. John's, Luzerne County, Rev. Chas. A. Kerschner, pastor, on Wednesday and Thursday, November 7 and

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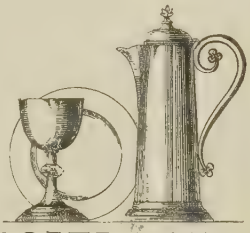
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8, 1900. After an opening hymn, Scripture lesson and prayer, the convention was welcomed by Mr. Chas. Brighthaupt, a member of St. John's. The response was made by Rev. J. J. Kuntz. Two subjects were discussed in the afternoon; the first, "Difficulties in the Way," was introduced by Miss Carrie Weidenbach; the second, "Dangers in the Way," by Mr. Chas. W. Rohrig, of Mauch Chunk. General discussion followed. The second session was opened with devotional exercises conducted by Rev. C. A. Kerschner, pastor loci. The following subjects were then presented: 'Young People's Part in Missions," by Rev. J. H. Kuder; "Young Lutherans for the Twentieth Century," by Rev. W. M. Rehrig, Ph.D.; "Looking Backward and Looking Forward," by Rev. E. F. Ritter; and "Our Motto: Of the Church, By the Church, For the Church," by Rev. J. O. Schlenker. A Question Box was then opened. The various questions were answered by Rev. J. O. Schlenker, Rev. E. F. Ritter, Rev. J. H. Kuder. Rev. Dr. Rehrig, Rev. A. C. Kerschner and Mr. Chas. Brighthaupt. At the third session, 9 a.m., the subject "Why All Our Young People Should be Connected with the League," was introduced by Miss Sue E. Kunkle, of Kresgeville. This was followed by the discussion of the following topics: "Do Conventions Pay?" by George Begel, of Weissport; "What Can We Expect from a League?" "The Congregation," by Rev. C. A. Kirschner; "Benefits of Organization," by Miss Eva Kunkle, of Kresgeville. Singing was interspersed between the different subjects and an offering made. The members of St. John's provided bountifully for the pastors and delegates, which was appreciated by all. Thanks were extended to the pastor and members of St. John's Church who had assisted in making this a successful convention. The subjects were practical, presented in an interesting manner and discussed freely. Enthusiasm was awakened in the general work of the Luther League.

EVA KUNKLE, Rec. Sec'y.

— On November 5 the Luther League of West Hazleton, Rev. E. F. Ritter, pastor, celebrated its tenth anniversary. The church was beautifully decorated with flowers and the colors of the League. Addresses were made by W. M. Rehrig on "Luther and Education," and Rev. J. O. Schlenker on the "Open Bible."

Williamsport District

— On the evening of Reformation Sunday, October 28, the Luther League of our church at Montgomery, Rev. J. W. Lake, D.D., pastor, held a special service of great interest along the line of some of the prominent reforms and reformers, both in Old and New Testament times, and in the history of the Church since the days of Christ and His Apostles. And on the evening of Luther Sunday, November 11, another special Luther League service was held, in which a number of interesting papers were read by members of the League on the "Life, Character and Labors of Martin Luther." This was a rare treat to the whole church, whose members were well pleased and greatly edified.

York County

— The Christian Endeavor Society of St. Paul's Lutheran Church, Rev. A. A. Parr, pastor, recently opened a reading room in the town, not only for the benefit of its members, but for any who may choose to use it. The room has been attractively furnished, is well heated and lighted, and it already has a circulating library of about 200 volumes.

Pittsburgh Central

— The semiannual convention met November 6, 2 p.m., in Mt. Zion Church, Allegheny, Pa., Rev. T. S. Brown, pastor, who welcomed the delegates, when the convention attended to the usual business. For pres., Chas. W. Fuhr, Pittsburgh; sec., Miss Emma A. King, Allegheny; treas., Mrs. Anna K. Schanor, Allegheny. Two excellent papers on "Methods," Rev. S. N. Carpenter, and on "Opportunities and Responsibility," by Miss Lottie Battenfelder, and a talk on "Pitfalls," by Dr. McDaniel, a substitute for Rev. L. D. Reed, followed by an open parliament conducted by Dr. McDaniel, closed the afternoon work. In reply to a question how to avoid conflict between the societies in the same church, the Doctor replied: "A rightly organized Lutheran congregation places all of its societies, committees, schools, etc., under the control and direction of its Church Council and make them responsible to it, they rendering reports to the Church Council as ordered by it. For the Council is the only and chief source of authority in the congregation." After a pleasant social hour and lunch served by the Mt. Zion ladies, the evening service was resumed, Rev. J. M. Guss leading the vesper service. A feature of this was the singing by the Lutheran Choral Union, a new organization, under the direction of Wm. Benbow. It has a bright future for usefulness and received the thanks of the convention. Rev. D. H. Geisinger, D.D., ably defined and set forth the nature and object of "Prayer." He filled the place on the programme of Rev. J. E. Bittle, who, by illness, was absent. Mr. G. A. Baldwin read a paper embodying much practical thought on "Work." Dr. Turkle reported on National at Cincinnati, and Mr. Baldwin State League at Norristown. Adjourned to meet next May in St. John's, Pittsburgh, Rev. G. W. Critchlow, pastor, and next fall in Mt. Olivet, Allegheny, Rev. C. A. Boory, pastor.

— On November 14, 1900, a Luther League with 26 charter members was organized in the Emanuel Church, Etna, Pa., Rev. Jerome M. Guss, pastor. The officers elected are: Pres., I. A. Harting; vice-pres., H. H. Overdeer; sec., Miss Nellie Lambie; treas., Miss Ella Schreiber. The Luther League Topics will be used and a course in Lutheran literature will be pursued.

— The Mission League of Christ Evangelical Lutheran Church, East End, Pittsburg, Rev. J. L. Smith, D.D., pastor, received at its last meeting four new members, and elected the following officers: Pres., Raymond Simpson; sec., Miss Bessie Reed; treas., Wm. H. Seifrid. One of the missions of this League is the support of a boy in India.

— "Luther, the Protestant," the second of a series of three addresses on Dr. Jacobs' "Life of Martin Luther," one of the books of the Luther League Reading Course, was ably presented by Mr. Albert W. Smith at the regular monthly meeting of the Parish and Mission Society of the First English Evangelical Lutheran Church, Pittsburg, the Rev. D. H. Geissinger, D.D., pastor. "Luther, the Reformer," the third address, will be given by Mrs. Thos. H. Lane on December 11, 1900.

OHIO

— A city Luther League was organized in Holy Trinity Church, Akron, Rev. C. E. Keller, pastor, on October 31, with the following officers: Albert C. Holloway of Trinity Church, pres.; Charles Benson of Bethany Church,

(*Continued on page 32.*)

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(*Continued from page* 30.)

vice-pres., and Thos. Grant of St. Paul's Church, sec. At the Reformation Day services which followed the organization of the League, the following addresses were made: "The Corrupt Sate of the Church at the Beginning of the Sixteenth Century," by Rev. J. N. Nyrall, and "Reformation Day, 1517," by E. P. Otis, Esq.

— At the recent convention of Miami Synod it was recommended "that Young People's Societies, preferable the Luther League, be organized in all the churches of the Synod."

— A vigorous and enthusiastic League has been organized in our church at Bellevue, Ky., Rev. J. M. Bramkamp, pastor. "Let the good work go on."

— The anniversary of Luther's birth was celebrated by the Luther League of St. John's Church, Zanesville, Ohio. The programme consisted of several musical numbers, a reading of the "Analysis of Ein Feste Burg" by Mrs. Annette Coplin. Dr. Richards in a few well chosen remarks introduced the Rev. George H. Schnur, assistant literary secretary, who delivered a fine address, full of useful knowledge and valuable information for all Lutherans. It was evident from the close attention paid by the audience that the address was appreciated. Several neighboring Leagues were represented at the meeting. After the programme a reception was given in the church parlors in honor of Rev. Schnur.

ILLINOIS

— A Young People's Society was recently organized at Immanuel's English Lutheran Church, Chicago, Rev. Chas. P. McLaughlin, pastor. The society has a membership of 18 and at their business meeting they voted 50 cents a month to the Cleveland mission. A sinking fund was opened and a monthly resource was left for some other benevolent objects of the church. A young lady member is supporting a native preacher in India.

— The new pipe organ for the Swedish Lutheran Church at Sycamore was dedicated on the 18th ult. Prof. A. D. Bodfors of the Augustana Conservatory of Music was at the organ. The cost of this beautiful instrument is $1875 and is provided by the Young People's Society of the church.

— At a meeting of the Southern Conference of Central and Southern Illinois Synod, held at St. John's Church, five miles south of Jonesboro, Rev. T. Earnheart, pastor, October 9, 10, 11 and 12, one day was devoted to the young people, which added deep interest to the conference sessions. Well prepared papers were read on "Young People's Part in Missions," "Proper Aim of Young People's Movement," and "Our Faithful Young People." A district young people's organization was formed, that is to convene once a year at one of the meetings of conference. Mr. Frank Hagey of Cairo was elected pres., and Miss Laura Linn of Jonesboro, sec.

IN THE WEST

— The Luther League of the Messiah Church, Burlington, Iowa, has recently donated the sum of $250 to the fund for the reduction of the debt of the church.

— The Young People's societies of the McPherson District of the Kansas Conference held an interesting and well attended union festival at the Swedish Lutheran Bethany Church, Lindsborg, Kan., on November 8. The festival began in the morning at 11 by the full morning service, Rev. A. W. Dahlsten preaching the sermon from the Psalm 1. In the afternoon at 2:30 the programme was musical and literary, with an address by Dr. Carl Swensson on "The Lutheran Church, the Exponent of True Education." The programme in the evening at 8 was of a similar character, with addresses by Revs. A. A. Leksell and G. A. Brandelle. Representatives were present from nearly all of the Young People's societies of the district. All did very well indeed and reflected most creditably on the way in which their interests are taken care of by the different congregations.

— There is a prosperous Luther League at Bethany College, Lindsborg, Kansas. The meetings are held Saturday nights and Sunday mornings. The Luther League Topics and Hymnal are used.

— Rev. O. C. Myhre, pastor of our Church at Windom, Minn., recently organized a Luther League. They use the Luther League Topics.

GEORGIA

— On October 31 the Luther League of the Church of the Ascension, Rev. W. C. Schaeffer, D.D., pastor, observed the three hundred and eighty-third anniversary of the Reformation in the Sunday school room of the church. The room had been tastefully and beautifully decorated for the occasion with flowers and palms, while at the rear of the pulpit were shown excellent portraits of Luther and his great coadjutor, Melanchthon. Between these pictures was the coat of arms of Luther, the emblem of the League. The first of the addresses, "Who Was Martin Luther?" was delivered by W. B. Spann, Jr. Otto Kolb, the secretary of the League, spoke on "October 31, 1517." "Why We Are Lutherans" was discussed by Vice-President John Vetter. Fred Wessels, Jr., president of the League, spoke on "Our Opportunity and Duty as Lutherans."

DISTRICT OF COLUMBIA

— The Lutheran Young People's Union of Washington, D. C., Rev. C. H. Butler, president, is sending, at the suggestion of Rev. O. C. Miller, late chaplain of the Fourth U. S. Cavalry, operating in the Philippines, and now in Washington, nearly 225 comfort bags to the soldiers as Christmas presents. The bags contain scissors, two dozen buttons, black and white cotton, needles, safety pins, a comb and a copy of the New Testament. The Washington City Bible Society generously presented the Union with 200 copies of the New Testament. The Union recently held a Reformation celebration in St. Paul's Church, at which an address was delivered by Rev. F. W. Moot. The Union appropriated $5 for the Luther statue in the Speyer Memorial Cathedral.

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The Juniors' Page

Address all communications to Rev. C. E. Haupt, D.D., Grace Place, Lancaster City Pa.

Transmission

We read and hear in our day much of the wonderful achievements of the electrical engineers in conveying by wire the pent up forces of nature; in the fire, the waterfall, the wind and the waves. We watch the trolley car speeding on its way and we listen to the voice of our absent friend speaking from a distant spot. What a might, what a light, can be thus transmitted! So also may it be in the moral and spiritual life of each and all. The true training of a Christian child involves his baptism, his instruction and the conveyance to him of power and wisdom from on high, the wisdom of perfect love.

Celebrate

Is it not possible for you, by a small outlay of effort, to have a good time for the Junior League during the Christmas-tide? Let us have the "good tidings" told again, and sung, and heard. Let us have recitations for the boys and girls that shall be filled with the spirit of Christmas.

Hearty Giving

It is not the amount of the cost of a gift that makes it precious to those to whom it comes, but the amount of interest, zeal and loving self sacrifice that prompts it.

Points

The fact is, that Christmas ought to be celebrated by every Junior Luther League in the land.

The present is the cultivated product of the past. The success of the future depends upon the wisdom of the present.

Beware of misapplying your talents, or of burying them in a napkin.

Are all in the League united to the Church by Baptism?

As the League is of the Church, by the Church and for the Church, so the Junior Luther League is of the League, by the League and for the League.

Our Hope

It may be that some of the boys brought in by the agency of the Junior Luther League may be our future honored pastors, professors, missionaries or officers of State, and some of the girls may share in the excellent work of the deaconesses and Zenana teachers, or the Christian sisters, wives and mothers at home.

Music

One of the strong features of our Junior work is music. At least, it may be made so. By taking a portion of every meeting of the League for practice in singing, we can very materially aid the music of the Sunday school and the church. The memorizing of the various parts of the service is an excellent thing for the boys and girls.

Visits

At this season of the year, when our social natures are cultivated, it will prove pleasant and profitable to visit our friends. Let us not forget that one of the chief objects of our League is to visit other Leagues, and to encourage the social fellowship of young Lutherans all over the world in this age of travel and change.

Growth

Reports from near and far bring tidings of many new Junior Leagues. Doubtless there are many more of whom the world at large knows but little, but whose work will tell for eternity.

Ability

How much power is latent in a stream of water! If a body of Juniors gives, prays, works and lives according to the Gospel of our Lord, they will become a great blessing to the Church at home and abroad.

A Christmas Reverie

It was the bells of Christmas Eve whose merry chime came floating to me as the welcoming breeze wafted me its kiss of peace.

I was a traveler to the old, old city. I saw the stars, as Martin Luther in his day saw them, glimmering betwixt the branches of the tall pines. I was beside the sea, centuries old, yet ever new as youth.

In the cottage window, as I passed, I saw the twinkle of the tapers and the angel-figure upon the children's tree; and happy eyes, gazing upon the pretty bloom of light. Before me, in the moonlight, lay a path of silver, which my heart rejoiced to follow.

I saw upon that way, just washed in from the great deep for the finder, a bright and lovely thing. Stooping, I lifted it in my hand, and named it "The Christmas Shell." It was very beautiful. Its iris-colored surface yet glistened from its voyage through the foaming breakers. I held it close to my ear, to catch, from its resounding cells, the message of the sea;—when, lo! it was as if I heard the songs of many shores, where the saints of the Lord were singing, in many tongues, the refrain of the angels of old, "Glory to God in the Highest; On earth, Peace; To men, Good-will."

Thus this telephone of Nature echoed with the Christmas song. Its outward surface of glistening pearl revealed the goodness of God's beautiful work. The life that it once enshrined still spoke to me of that lowly life that once was laid in the manger of humble Bethlehem in old Judea.

I held the rounded form of the graceful shell in my hand, and looked down into its cup. Joseph of Egypt had a precious silver chalice, "by which," they say, "he divined the truth," and knew the distant future. But in this, my Christmas shell, I seemed to see the portraiture of the holy and divine Saviour, Christ, the Lord; "the brightness of the Father's glory and the express Image of His person." "Who for us men and for our salvation, came down from heaven and was made man." In the face of Jesus Christ I found the Light of the knowledge of God's perfect Love.

Taking my shell with me, I filled it with the gathered fragrance of a thousand flowers, and thus made it a gift to a friend, on my coming into the great city. Thus did I seem to see in it the suggestion of the Wonder-gift of our Father; made when He bestowed His only-begotten Son, in all His living, life-giving power, to a dying world.

Of that Gift all other gifts from heart to heart are but reminders. In the shell of every true gift echoes the song of angels, in the perfume of the many lovely flowers is suggested the wafted sweetness of every promise and every fact connected with the "Sun of Righteousness."

I looked again, and saw that my shell-cup, laid by my friend upon his table, had, in rolling over, poured out part of its sweet perfume over the polished marble; and, like the precious nard from Mary's alabaster box, filled the whole house with its delicious odor: just as the Grace of the self-giving Christ is outpoured over the heart-tablet of the penitent, the sorrowful, the merciful, the meek, the indigent, the lonely, the suffering, or the glad.

As I passed on through the shadows of the night in the great city, I looked upon the twinkling lamps gleaming down the avenues, and the rays streaming out from gayly trimmed windows. I heard the ripple of joyous laughter, the tinkle of distant sleigh-bells, the cadence of the great organ, and the choir and congregational chorus, met in the lighted old church. And from my meditation I looked up to the illuminated dial over the city hall, heard the deep bell tolling the hour of midnight, and knew, once more, that Christ had been born, to set men free from the evil of sin and the peril of death.

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